THE REFORMATION OF RELIGION BY IOSIAH.

a commendable example for all Princes professinge the GOSPELL to followe,

With a warninge to all faithfull and true-hearted Subiectes, to encourage theire Princes in so happie a course.

1 TIM. 2. 1. 2.

¶ I exhorte therefore first of all, that supplications and prayers, and intercessions, and giuing of thankes, bee made for all men: For Kinges, and all that are excellent, that we may leade a peaceable & quiet life in all godlinesse and honestie.

To the Christian Reader.

THou canst not bee ignoraunt (Gentle Reader) howe the Lord hath this long time with a full hand powred his blessinges vppon this our land & people of England: For besides infinite other, how can we forget that blessed deliuerance out of Romish Egipt? at the begining of the raign of our gratious Soueraigne? the enioying of the glorious Gospell of Christ, & with it the aboundance of peace euer since continued vpon vs? the manifold and wonderfull preseruations of our Church, Queene, & Country, maugre all the despite, malice, and force of Satan & his instrumēts, who
Psalm. 124. 2. 3. 5. haue so often risen vp against vs, & laboured that the streame might haue gone ouer our soule, & we haue bin swallowed vp quick? So that of necessity we must acknowledge, that as with Israel & Iudah, so with vs, the Lord hath dealt, to witte, that as the girdle
Ier. 13. 11. cleaueth to the loynes of a man, so hath the Lord tyed him selfe to this whole nation, that we might bee his people. But haue we on our behalfe againe kept couenaunt with the Lord, in taking him to bee our God, to knowe and cleaue vnto him in all our wayes? In deede I confesse to the glorie of his name, that at the first entrance of her Maiestie, he gaue vs an hearte to seeke him. But howe small account we made of that his mercy, and howe quickly and iustly that care began and still continueth to be quenched in vs, whyle wee haue sought not the Lord but our selues, our profites, our pleasures: Let the woefull estate of our Church and people (as touching spirituall thinges) speake and beare witnesse, wherein nowe after xxxij. yeares enioying the gospell of our Sauiour Christ, there still raigneth in such aboundant measure, ignorance, atheisme, swearing, contempte of God and his worde, oppression, adulteries, drunkennes, and all manner of sinne, in all places among all sortes & conditions of men, yea in such strength, as we are come
Esay. 59. 15 vnto that, that hee which refrayneth from euill, maketh himHos. 4. 4. selfe a pray: and yet none may reproue or rebuke one another. What then shall wee say to these thinges? Surelie feare least that complainte and threatninge of the Prophete against Israell belonge also vnto vs: Heare the woorde of the Lorde yee children of
Hos. 4. 1. 2. 3 Israel: (yea and of England) for the Lord hath a controursie with the inhabitants of the land, because there is no trueth nor mercy nor knowledg of god in the land. By swearing, and lying, & stealing, & whoring, they breake out, & bloud toucheth bloud. Therefore shall the Lande mourne, and euery one that dwelleth therein shalbe cutt off, with the beasts

beasts of the field, and with the foules of the heauen, and also the fishes of the sea shalbe taken away. *Let vs* heare *therefore* and giue eare, and not bee proude: for the Lorde hath spoken it. *Let vs* not trust in lying wordes, sayinge, the Temple Gospell of the lord, the Temple Gospell of the lord, this is the Temple Gospell of the Lord. *But let vs* search and trie our wayes, and turne againe to the Lorde. *Let vs lift vp our heartes with our handes vnto God in the heauens: Let vs consider the time of our visitation, and the thinges* that belong to our peace: *Let vs all praye that the Lorde* (*who hath* the hartes of Princes in his hande, to turne as the riuers of waters) *would worke in our Magistrates, from the highest to the lowest, the affection of* Dauid, *that they* suffer not their eyes to sleepe, nor their eyeliddes to slumber, *till by the blessing of God, they haue brought England to bee* (*in farre more excellent maner then yet it is*) *an habitation for the mighty God of Iacob. That they suffer not the faithfull Ministers of Christe, which should feede his Church* which hee hath purchased with his bloud, *to bee vniustly slaundered, silenced, imprisoned, arraigned, vtterly remoued from their people and ministerie, as much as lyeth in those, who contrarie to th'expresse rule giuen vs by Christ, by his Prophets and Apostles, exercise dominion ouer their fellowe Elders, and the heritage of God: That they doe not still suffer* the blinde to lead the blind: *such as vnto whom* night is for a vision: *ouer whom* the sunne is gone downe, and the day become darke. *But that accordinge to their authoritie and wisedome giuen them of God, and accordinge to his will reuealed in his woorde, they prouide by all good meanes of godly entrance into the functions of the church, quiet continuance therin, faithfull performaunce of the duties by God required to be done, sufficient maintenance, good bringing vp of youth in Schooles & Vniuersities &c. That the Churches whiche haue heretofore by the mercie of* GOD *learned Christ in the woorde preached, may henceforth still be taught, and withall gouerned accordinge to Christ his holie institution and ordinance: and such as haue all this time hitherto layne in the shadow of death, maye by a teaching ministerie, through the blessing of God, be brought to see the glorious light of the Gospell, and so in time bee prepared to receyue and obey the ordinance of Christ, for their further instruction and gouernment in the wayes of God: that thus Christ in his good time may raigne ouer this whole Church, in his owne officers, according to his owne lawes, to his owne glory for euer.*

Ier. 13. 15.
Ier. 7. 4.
Lam 3. 40. 41
Luc. 19. 42.
Pro. 21. 1.
Psa 132. 4. 5
Act. 20. 28.
Lu 22. 25. 26
Ier. 5. 31.
1 Pet. 5. 3.
3 Ioh. 9. 10.
Math. 15. 14
Mic. 3. 6.
Act. 14. 23.
22. 23.
Tit. 1. 5. 9.
Math. 28. 18. 19. 20.

To moue hereunto hath this treatice following bin written, and is now publiſhed, wherein the dutie of Chriſtian Princes & Magiſtrates, is plainly deſcribed in that moſt ſingular example of Ioſiah *the annointed of the Lord, who vnto* Iudah *was* the breath of their noſtrels, the crowne of their heade, yea the ioye of their heart: *and who of the Lorde was ſo accepted, as by his ſpirit hee witneſſeth of him, that* like vnto him was there no king before him, that turned to the Lorde with all his hearte and with all his ſoule and with all his might, according to all the law of Moſes, neyther after him aroſe there any like him.

Lam. 4. 20. & 5. 15. 1. 6

2 Reg. 23. 25

That the like affection and practiſe may be in our chriſtian Ioſiah *& other Magiſtrates, it is thy duetie (Chriſtian Reader) to aſke it at the handes of God, who hath commaunded (and therfore if our ſinnes hinder not, is ready to heare vs therein) that we praye* for Kinges and Gouernours of his people, *that they may ſo rule, as wee vnder them may liue godly and peaceable liues. Ceaſſe not therefore dailye in thyne holy prayers to commende them to the Lorde: and accordinge to thy place and calling by all lawfull meanes* procure the wealth *of our Church. And if yet ſtill thou ſee, notwithſtandinge all the godly labours and endeuours of Gods children, that God in his iuſt iudgement ſuffereth Magiſtrates, Miniſters, and people to abounde in all manner of ſinne, yea diſſembling papiſtes (the arch-enemies of Chriſt and hinderers of his Goſpell) by them ſelues and by other their friendes, cloſely to hinder the building of the walles of Sion: yet* let thy ſoule weepe in ſecrete: and mourne thou for all the abhominations of this people: *And aſſuredly thou ſhalt ſee that when* they which would not kiſſe the Sonne, ſhall periſh in his wrath, *then* all ſuch ſhalbe bleſſed as truſt in him.

1 Tim 2. 1. 2

Pſal. 122. 9.

Ier. 13. 17. Ezech. 9. 4.

Pſal. 2. 12.

Pray for the peace of Ieruſalem: let them proſper that loue thee. *Pſalm. 122. 6.*

The

The reformation of Religion by Iosiah.

2. KINGES. 23. 24.

24 *Iosiah also tooke away them that had familiar ſpirites, and the Southſayers, and the Images, and the Idols, and all the abominations that were eſpied in the lande of Iudah and in Ieruſalem, to performe the wordes of the Lawe, which were written in the booke of Helkiah the Prieſt founde in the houſe of the Lorde.*

25 *Like vnto him was there no kinge before him that turned to the Lord with all his hearte, according to all the lawe of Moſes, neither after him aroſe there any like him.*

26 *Notwithſtanding the Lord turned not frō the fiercenes of his great wrath, wherwith he was angrie againſt Iudah, becauſe of all the prouocations wherewith Manaſſes had prouoked him.*

27 *VVherefore the Lorde ſaied, I will put Iudah alſo out of my ſight, as I haue put away Iſraell, and will caſt of this citie Ieruſalem whiche I haue choſen, and the houſe whereof I haue ſaied my name ſhall bee there.*

THeſe wordes doe ſhutte vp the hiſtorie of the godly and memorable actes of the good king of Iudah *Ioſiah* by name, which alſo conteine notable matter worthie the viewe (aſwell to prouoke vnto duetie, as to miniſter comforte if neede be) of thoſe rulers & Magiſtrates whoſe excellent title doth make thē ſtand bound to the vpholding and defending of the true Catholike & Apoſtolick faith. The ſcripture ſet downe, deuideth it ſelfe into ſome deedes of Kinge *Ioſiah*, and a decree of God touching that people of Iſraell. The deedes of *Ioſiah* are ſet downe and noted to bee an exceeding zealous reforming of Religion.

As touching his reforming of reilgion, it is called a turning to the Lord, wherin we are to note his great & godly zeale, which is ſet downe to be exceeding great both inwardlie and outwardlie, accordinge to the lawe of God, ſuch as exceeded all the Kinges beſides.

But

But before wee come to ſpeake particularly of the worthie acts of this noble king, we haue ſomething to ſpeake touching his office and calling. For we which are the true Church of God, built vpon no man, but the writtinges of
2 Tim. 3. 16. the Prophets & Apoſtles *which were giuen by inſpiration from God,*
Ephe. 2. 20. *Chriſt Ieſus being the corner ſtone,* are ſo farre off from being of their mindes who *ſpeake euill of lawfull authoritie,* and geue
Iude 8. verſ. forth *rayling ſentence againſt it,* as that we both warne them to auoid the condemnation of them that were caried with like ſpirit, and that they with all dutifulnes *ſubmit themſelues*
Rom. 13. 5. *to the ciuill powers for conſcience ſake,* the reſiſting of whom is
Pſalm. 2. 9. the reſiſting of God, who is able to *breake in pieces* all rebels, & to mainteine his owne ordinance, to the good of them that doe well, and to the terrour of the wicked, that they
1 Pet 2. 13. 14 be *ſubiect to euery ordinaunce of man for the Lords ſake, as to the king or thoſe that are ſent of the king to take vengeaunce of them which do euill, and to the praiſe of them that doe well,* to haue authoritie not only ouer ciuill perſons and in ciuill cauſes: bnt ouer
Deu. 17. Eccleſiaſticall perſons & in eccleſiaſticall cauſes. To prouide good lawes, not onely that men walke according to the comaundements of the ſecond Table, in an outward obedience to ſuperiours, in peaceblenes, in cleannes and chaſtitie &c. but that the firſt be chiefly regarded, that the true God be worſhipped according to his worde, that
Deu. 13. 5 Idolatrie bee caſt out, and Idolaters & Heretikes bee punished according to gods word by the ſword of iuſtice. Whervnto if chriſtian Maieſtrates be not yet ſo forward though wee are not to account them as tyrants, yet the Lords miniſters are to call vpon them moſt zealouſly for
Reg. 1. & 8. reforming the Lordes houſe as the Prophets did, yet did not take in hand to reforme it themſelues: wherefore we iuſtifie Ioſiah his office & calling to be of God, whoſe authoritie was aſwell ouer the Prieſts as ouer the people, to take order aſwell for the honour and worſhippe of God, as for the peace and ſafetie of the common wealth, ſeing that God had giuen the inheritaunce of the kingdome to Dauid and his lawfull ſucceſſors: as other kingdomes are giuen alſo by the King of kings to earthlie kinges, & heir heires by a lawful poſſeſſion till he in his iudgmēt ll cutt off the entraile. Againſt which his gouernment

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the Prophet *Esaiah* speaketh not as of a thing vnlawful in regarde of his young yeares: for he doth not say there, that it is not lawfull for children to rule, but hee saith that God will set vp *children to rule them*, which children if they haue not the spirit of counsell & wisdome, but therin are as babes & children, though they haue hoarie haires, they may bee a plague for the sinnes of the people: How be it the sinne is in their maner of raigning, not in their raigning whē they come lawfully vnto it. Now if god set children in age, and make them aged in counsell & wisdome and the true feare of God, then not only is their raigne lawfull, and the authoritie of their vnder-officers and elders of the people whome they shall set vp, but also for the comfort of all the children of God. Which thing also may be said of the raigne of Women, if God set vp wicked women (or womanish men) to weare the crown and to execute iustice to a nation, their raigne is lawfull, & not to be resisted, but the maner of raigning is wicked. But if God lawfully set vp a woman to the shame of men to geue aduice and to direct from God, for the gouernment of the kingdome, as sometime ouer Israell he set *Deborah* a mother in *Israell*, induwed with his graces more then many men, this is not onely lawfull as that of the Queene of *Sheba* which came to heare the wisedome of *Solomon:* or that of *Candaces* the Queene of *Ethiopia*, whose Treasurer came to worshippe at *Ierusalem*: but verie soueraine and comfortable to all faithfull and true hearted christians. In deede we confesse, they are to keepe within the boundes of Magistracie, they are not to breake out as *Vzziah*, to exercise the proper office of the ministerie, to teache, expounde the scriptures, praye, and administer the Sacramentes in the Congregation: as it is not lawfull for ministers of the gospell to breake the listes of their calling, to take the Crowne, the Scepter, or the sword of iustice vnto them to beare rule, and to be called gratious and bountifull Lords.) But if they by a lawfull succession, eyther after the death of the Father or Husbande or Brother, &c. or any other way whereby the kingdome & inheritance is left in their handes and committed to their gouernement, their tytle being good and they being right inheritrices, they are set vp by the Lorde, their raigne is lawfull, and those vnder-officers set vp by them *to* be taken for the Lords ordinances.

Esay. 3. 4.

Iudg. 4. 4.

1 King. 10. 1

Act. 8. 27.

2 Cro. 26. 18

1 Tim. 2. 12.

1 Pet. 5. 2.

Luke. 22. 24.

2 Cro.15.16 2King.11.15 For *Maachah*, *Asa* his mother, and *Athaliah*, though one was put from gouernement, the other to death, the kingdome was in neither of their handes, *Asa* being aboue his mother as *Solomon* aboue *Bethseba*, and *Ioash* to raigne before *Athaliah* which had bloudily and vniustly vsurped.

Nowe then wee hauing declared the lawfulnes of the calling of this Magistrate being a member of the Church of God, and yong in yeares (for he was but viij. yeare old when he began to raigne, foure yeares sooner then his father, and one yeare later then *Ioash*) wee are to looke vppon the zeale which he had in reformation of Religion. In that it is sayde *he turned to the Lord againe*, it is a speach drawne from men, who in seditious times withdrawe them selues from their lawfull Gouernour, to take part with vsurpers, to rise vppe against their King or Soueraigne, who yet being afterwardes touched with a sight and feeling of their foolishnes, returne againe, throwe downe themselues at the feete of their Princes, promising to shewe all faithfulnesse wayting for fauour, and it noteth vnto vs first a treacherie that was in *Iosiah* and in his people against the Lord whom they had forsaken, and against whom they rose vp, which wee are a little to stande vpon before wee come vnto his conuersion.

2 King.22.1 2 Cro.33.1. 2 Cro.24.1.

This treacherie had shewed it selfe notablie both in his father *Amon*, and in his grandfather *Manasseh*, besides in other his predecessours from the dayes of *Solomon*. In deed *Solomon* in the prime of his raigne built the house of God, and established the worshipp of God according to all that *Dauid* had receyued frō god by writing, but he afterward quenching his zeale with the pleasures of sin, was lead from honor to shame and (had not Gods mercy saued him) to eternall destruction, whose sonne *Rehoboam* lost x. partes of the kingdome, after him succeeded *Abijam* who walked in the apostasie of his father *Rehoboam*, where but that God was minded to shew mercie to *Dauid* he had put out the light of *Israell*, but for his sake he gaue to *Abijam* *Asa*, and after him good *Iehosaphat*, whose hearres the Lord stirred vp to a zeale of his house. But *Iehosaphat* matching his Son with *Ahabs* daughter, made a way for *Iehoram* his sonne to be as wicked as *Ahab*. *Iehorams* wife was *Athaliah*, by whom he had *Ahaziah*, who dyed in the first yeare of his raigne. *Athaliah* vsurped after the spillinge of all the

2 King.21.20 & 2 cro.33.2 2 Chron.5.1. 1 King 11.11 1 King 12.16 1 Kin.15.3.4 & vers. 11. 3 King 22.43 2 Cro. 21.6. 2 Cro. 22.2. 3 King 11.1.2

royall

royall bloud except *Ioash* the sonne of *Ahaziah*, whom the Lord maruellously preserued to the kingdome, and to gouerne in his feare all the dayes of *Iehoida* the priest: whose sonne *Amaziah* did that which was right in the eyes of the Lord, though he had his faultes: so did his sonne *Vzziah*: and *Iotham* his sonne in like manner. But *Ahaz* the sonne of *Iotham* walked in the wayes of *Ieroboam* and the wicked kinges of *Israell*. He begate *Ezechiah*, who destroyed the abhominations which his father had set vp. But this *Manasseh* the sonne of *Ezechiah*, in him the measure of apostasie was in a maner fulfilled. As touching whose wickednesse it is set downe both generally that it was the same that the heathen committed, more particularly, he set vp open idolatrie both in the land of *Iuda* where was set vp and mainteyned the worshippe of *Baal*, the Sunne, the Moone, and the Starres, for whom were appointed high places and altars & groues for to offer euen their owne children by fire to the diuels, and also as it were to prouoke the most iealous God the more, he set vppe his idolatrie in the house of the Lord, where he could not abide any to be worshipped besides him selfe, maintayninge also witchcraft and sorcerie, familiar spirites and southsayers, to stirre vp the holy one to anger the more: wherefore GOD spake in his wrath that he would deale with them, as he had dealt with *Samariah*, and sweepe them cleane out of the lande, & forsake them, and deliuer them vp into the hands of their enimies. Against all which sinnes, if *Iosiah* had not sett him selfe and beate them downe, he might haue bene guiltie as *Amon* his father, of al the idolatries from *Solomon* to the death of *Amon*, both because he might els be saide to haue committed them in the loynes of his father, and might haue bin said to haue iustified them, had he not laboured vtterly to cast them out in great zeale, although he had not in his owne person committed the same things, which as it may be good for all to think of, so that they may leaue flattering of them selues when they are not touched with a zeale of religion, & a desire to recouer that fauor of God which their fathers haue lost. So had Kings & Princes, Rulers & Gouuernors need to bestirre themselues, when it is recorded vnto them how their bloud & stocke haue bin stayned with falling from the faith into spirituall whoredome, idolatrie and superstition.

2 Cro.22.11
2 Cro 24.2.
2 Cro 25.2. & 26.4. & 27.2.
2 Cro.28.1.2
2 King.18.4
2 King.21.1 2.3.4.6.&c.
2 Kin.12.13

It is well knowen that the faith was once since Christs comming giuen to the Saintes, and the Gospell was preached through the worlde, but sithens there hath bene a defection and a generall fallinge awaye from the faith in the whole world, and the man of sinne hath bene reuealed, and the whore of *Babilon*, who hath made all the world drũken with her cuppe of fornications. To leaue other nations, it is well knowen howe our whole state in this nation, though GOD hath shewed great mercie in raysing vp Ministers to make the darknesse discouered, to make the trueth manifest, to call men to faith in Christ and to obedience to the Gospell, yet it hath bene a foolish people and a stifnecked, eyther stopping the eare that it would not heare, or pulling backe the shoulder that it would not beare the yoke of obedience.

Iude. 3. v.
2. Thes. 2. 3.
Rev. 17. 1. 2.

Our Kinges, Princes, Iudges, Magistrates, people and ministers haue committed two euills, *They haue forsaken the Lorde, and digged pittes:* was it not enough for them to haue forsaken that most soueraigne doctrine of saluation? by faith in Christ onely of true loue proceeding from a liuely faith, of free election to saluation before the worlde, of the vse of the holy scriptures for the trying of doctrine, of the true ministerie of the Gospell, and the lawfull Discipline and gouernement of the Church: but they muste persecute the trueth worse then Iewes, spitefully intreate the Lordes ministers, burne all those that professe to bee saued by faith in Christ Iesus onely: burne all the bookes of the scriptures: bring into the Church his greateste enemy to be made heade of the Church, as it were in despite of Christ, that same Antichrist of *Rome*, with his doctrine & gouernement, to preach saluation by workes, by giuing money to the Pope and his Priestes, to haue forgiuenes of sinnes past and to come, to spue out blasphemie which defile a man, and to forbid the eating of some meates which are so farre from defilinge a man, as that they are commaunded to bee receyued with thankesgiuing: to forbid mariage, honourable for all men, and to set vp brothell houses, to prophane the Lordes day, and to inuent new holy daies, to forsake God & to worshippe Angels, Saintes, damned soules it may be, siluer, gold, stocks, stones, Images set vp in high streates, in Churches & glasse-windowes, to bring in sundry degrees of ministers, some Cardi-

Rom. 3. 22. &c
Iohn 13. 34
Ephe. 1. 4.
Ioh. 5. 39.
Rom. 12. 6.
Math 18. 17

dinalles, ſome Lordes, ſome Lordes graces, ſome blinde guides, dumbe dogges, &c. What worſhippe was in longe prayers, bawling ſonges, outward apparell, coapes, ſurpleſſes, rochettes, and tippets, all which and a thouſande more abhominations had they ſet vp, as men of whom *Manaſſeh* and that people will be iuſtified at the day of iudgement. All this may humble our Queene, our Nobles, our Iudges, our whole people, who may knowe by remembring and reading, this to haue beene the prouocation of Gods wrath, wherewith our predeceſſours, our parents, our progenie, haue prouoked the Lorde: of which ſinnes and wrath of God we are iuſter inheritours then of any landes or dignities they haue left vs. They went not ſcot free: but what if the full vengeance be referred to this proude and ſecure age, what if God will require ſatisfaction for all the ſinnes from *VVilliam the Conquerour* of this generation?

God will not the death of a ſinner, but that death ſhould be threatned, that they which belong vnto the Lorde may by hearing feare and repent for thoſe things, and take a newe courſe: The ſonne ſhould not dye for the fathers offence alone, but if he be voyde of the ſpirite of God, and doe not openly profeſſe a forſaking of all the ſinnes of his predeceſſoures, but walke in ſome of them, if God condemne him, he doth him no wronge. Ezec. 18.20

Ioſiah hee turned againe to the Lord, he profeſſed a miſliking and condemning of all the ſinnes of his fathers, and was ſore touched & humbled for them, and beſtirred himſelfe to reforme them; and good reaſon, leaſt hee beeing founde in the ſinnes of his fathers, he ſhould haue bin partaker of their plagues, he knewe their reaſons to bee madneſſe, who would haue cuſtome to make ſinne to ſtand for a lawe. But as touchinge his turning to the Lorde and his reformation, it is noted to bee thoroughly done, and to be truely done. It was done *with all his heart and with all his ſoule*, it was neyther for an outward ſhewe, nor done any whit doubtingly, or with any vnwillingnes or coldnes, but as of a ful perſwaſion and great earneſtnes, neyther was it any raſhe zeale, but it was according *To all the lawe of Moſes*, which was the rule and direction from God for the worſhippe of his Maieſtie and the ordering of his Church: as alſo this is here noted, ſo in this chapter and the nexte before it is ſet downe more at large, where firſt is ſett downe

his manner of life to be well pleasing to God, that it was vncorrupt as *Dauids*, then the going in hand with the worshippe of God. In the viij. yeare of his rasgne, and the xvi. of his age, there is noted in the 2. Chro. 34. howe hee gaue his minde to a zeale of Religion, and an earnest studie of the feare of God. In the xii. yeare of his raigne and xx. of his age is set down, howe he threwe downe all the monumentes of Idolatrie that were in the lande of *Iudah* and *Ierusalem* to be seene, who him selfe looking on, set men on worke to throwe downe *Balaams* altars, and their Images, to breake downe the Idolatrous groues and their Images eyther grauen or molten, which he stamped to pieces, and strawed the dust of them vpon the Priestes graues, & burnt the priestes bones vpon their altars, and as hee did this in the lande of *Iudah*, so he did the like in the partes of *Israel*, bordering vpon them, being become tributaries, *Ephraim*, *Manasseh* & *Simeon* to *Nepthali*. After the scouringe of the lande from this filth, hee in the xviii. of his raigne, & xxvi. of his age, setteth in hande with the house of the Lord that was at *Ierusalem*, sending his warrant to the high Priest for the making ready the money that was gathered, and the deliuering it to the Maisters of the worke, who might set men on worke to builde the House. After which he hearde of the finding of the booke of the lawe of *Moses* that was lost: He caused it to be read to him, he humbled him self, seeing the fearfull threatninges against the whole lande: sent to *Hulda* the Prophetisse to be more confirmed of the Lordes purpose, and whether God would shewe him anie fauour, after his humbling and receyuing of some comfort, that God would shewe him fauour, and deferre the vengeaunce till after his death, He called a Parliament of the Priestes, the Prophetes, and al the Elders of the people, caused all the wordes of the Lawe to be read vnto them, bounde him selfe and all the people by Couenaunt to bee the Lordes seruauntes, to doe all the words that were written in the booke of the Lawe, He caused al the Idolatrous vessels to be brought out of the Lordes House, burnt them as detestable without the Holy Citie, and with the duste prophaned superstitious *Bethel*: put downe all the *Chemarims* which offered incense to the Idols. He caried the groue

2 Chron. 34 vers. 2 etc.

out

out of the Lordes Houſe, burned it and caſt the duſt vppon the peoples graues: He brake downe the brothel houſes: He called the Prieſtes from Idolatrie, which had bin defiled to a priuate life, defiled *Topheph*, the abhomination of *Moloch*: He ſlewe the horſes and burnt the Chariottes dedicated to the Sunne: He ouerthrewe the Monumentes of Idolatrie in *Ahabs* houſe, and thoſe that were ſet vp by *Salomon* and *Ieroboam*, with the Idolatries of *Samaria*, ſlew *Ieroboams* Prieſtes, and burnt their bones on the altars. Furthermore, he gaue commaundement for the celebrating of the Paſſeouer, appointing the Prieſtes and the Leuites to their charges, to their Orders, and ſeuerall places, to offer ſacrifices, and to teache the people, and to doe the ſeruice of the ſanctuarie, with the Singers & Porters in their ſtanding, and at euery gate: He commaunded the *Arcke* to bee put in the Temple, the Prieſtes and the people to bee prepared and ſanctified by a due humbling: He gaue Lambes and Kiddes 30000. and Bullockes 3000. ſo that the chiefe Prieſtes were prouoked to giue 2600. and 300. Bullockes the chiefe Leuites 5000. ſheepe, and 500. Bullockes, and the Paſſeouer was kept, with the feaſt of vnleauened bread, ſuch a keeping of Paſſeouer as was not from the dayes of *Samuel* the Prophet, neyther did all the kinges of *Iſrael* kepe the like. All which doe declare the thorough conuerſion that was in *Ioſiah*, ſo that it might wel be ſayed, *That he turned with all his heart and all his ſoule:* which example ſo godly and ſo famous, wee muſt not thinke it ſet downe as ſuch an Hiſtorie that is to pleaſe the ſenſes and to paſſe away, or that concerned that people onely and not vs: *But the whole Scripture giuen by inſpiration of God, is profitable to teache, to improue, to correct, and to inſtruct in righteouſneſſe, and what ſoeuer is written, is written for our learning.* And as the examples of the wicked who felt Gods iudgements, ſo the examples of the godly, vpon whom the Lorde magnified his mercies, are written for our inſtruction, *to admoniſhe euen vs vpon whom the endes of the worlde are come:* wherefore out of this one example, ſo approued of God, there ariſeth great comfort, as vnto other Chriſtian Princes and Magiſtrates, ſo vnto the Queenes moſt excellent Maieſtie, whom God hath made a Gouernour of Gouernours within theſe her Dominions, and

2 Tim. 3. 16
Rom. 15. 4.
1 Cor. 10. 11

all

all thoſe that haue bin ſtirred vppe of God in ſinceritie to ſtrengthen her handes in the reformiug of thoſe Idolatries and ſuperſtitions, that wickednes and rebellion, that wee and our fathers haue fallen into, and were deepely ſoncke downe in. True it is, wee and our Gouernours are condemned as Heretickes, and as thoſe that wil not beleeue as the Church doeth beleeue, nor yeelde obedience to our Holy father, nor ſucke the breaſtes of our Catholicke Mother, we deſpiſe their doctrine, we caſt off their gouuernement: but all are not Heretickes that walke not in the wayes of their fleſhly Fathers. If *Ioſiah* had bene ſo called by the x. Tribes who followed *Ieroboam*, and walked in al the wayes of *Achab*, and nowe felt the whippe: had he and his people therefore bene Hereiickes? If we *after the way which they call hereſie, worſhippe the God and Father of our Lorde and Sauiour Ieſus Chriſt*, why ſhould we not take comfort *whyle we* Act. 24.14. *for doing well are euill ſpoken of.* But it is for this, wee beleeue Math. 5.10. not as the Church beleeueth, becauſe we profeſſe *nothinge to* 1 Pet. 3.17. *be beleeued neceſſarie to ſaluation which is not conteyned in the* 2 Pet. 1.19. *writings of Moſes and the Prophetes, the Apoſtles and the Euangeliſtes.* That we profeſſe ſo in deede we can not denie, for our own Artic. Relig. hande writing is in printe for al the worlde to ſee. But if the Church be they that are *buylt vppon the foundation of the* Ephe. 2.20. *Prophetes and Apoſtles, Chriſt Ieſus being the corner ſtone:* If the Church be they *that ſearche the Scriptures, that therein they maye* Ioh. 5.39. *finde eternall life*: That *neyther adde to the written worde, nor take* Deu. 12.32. *away from it*: That *beleeue no other Goſpell, then that vvhich vvas* Gal. 1.8. *preached and ſett downe in writing, though it came in the manner of an* 2 Cor. 6.3. *Apoſtle or Angell from heauen*: then let them not condemne vs for this profeſſion, leaſt they giuing forth ſentence of condemnation againſt vs the true Church of God, who vvith Chriſt Ieſus ſhal iudge the reprobate Angels, throwe backe the ſentence vpon their owne pates, vppon whom as theſe that are fallen, it ſhall light moſt iuſt. Why ſhould they require of vs to acknowledge the Pope of Rome to bee our head and king, our Arch-biſhop to order the Church at his pleaſure, and to commaunde our Magiſtrates what he wil, to rule ouer the conſciences, and to puniſhe with ciuil puniſhmentes. In the Church may any be called Father or *Rabbi* which is great after any ſuch manner as the Pope doth

doth require as though it weere in any man to ſaue, or to ſet downe any way of his owne head to ſaluatiō: Amongſt the Miniſters it is ſaid, that they are all as brethren, and equall, whoſe Lord and Maiſter Chriſt Ieſus (who is the onely high Prieſt, the onely Arch biſhop and chiefe Sheepheard of our ſoules) for the inſtruction of his ſeruauntes, came to ſerue and not to be ſerued: He can not be Chriſtes vicar ſeeing his promiſe is to be with the Church, to the ende of the world: for his being the ſucceſſour of *Peter* how can that be, ſeeing he bewayleth not his fall, hee receyueth not reprofe, he giueth no accompt of his doings, hee acknowledgeth him ſelfe not a fellowe elder: all which *Peter* did. For exerciſing the ſworde of iuſtice, or to haue dealing in ciuile affaires, or to ouerrule the conſciences, what can be more proude and Lucifer-like? When God ſayeth, They ſhall not gouuerne as Lordes of the Nations, bee Lordes ouer Gods heritage, or be called *gratious Lordes*, and he ſayeth, he will: nay he wil be ſo in deed. Why ſhould we not therefore renounce and treade downe the tyranny of the man of ſinne brought in by our fathers, aſwell as *Ioſiah* caſt out *Ieroboams* reigning entertained by his aunceſters, ſeeing theſe two brethren, the *Pope* and *Ieroboam*, are ſo like one another, as he that had but one eye, would acknoweledge them to be children of one father the Diuell. They ſay, we haue not obeyed our mother, by our mother they meane the Church of *Rome* that nowe is. But if ſhe be none of our mother, if ſhe hath defiled the mariage bedde, and be diuorced from our Father, and ſetteth her loue vppon thoſe that are no gods, and is become a common harlot, and receyue into her, damnable doctrine, the ſeede of Sathan, we may not obey her nor followe after her, for feare leaſt we being partakers of her ſins, wee become al ſo partakers of her plagues, no it was our partes to profeſſe againſt that falſe and wicked doctrine, except we would be poyſoned with it, and ſo ſweepe the filth out of our lande and our aſſemblies for the worſhip of God, to throwe out the blaſphemous Maſſe and maſsing prieſtes, their worſhipping of Idols, to throwe downe their Idolls, their altars, their Rood-loftes, their Latin prayers, their vnprofitable Ceremonies, partly Iewiſhe, partly Heatheniſh, partlie

Mat. 23. 7.
Heb. 13. 20.
Luk. 22. 27.
Mat. 28. 30.
Mat. 26. 75. Gal. 2. 11.
Act. 11. 4. 1. Pet. 5. 1.
Luk. 22. 25.

lie of their owne deuiſinge: to ſweepe the vncleane cages of the Abbayes, the Priories, the Nunries: that wee haue entertayned the preaching of the Goſpel, the miniſtringe of the Sacramentes ordeyned of God, that wee pray in an vnderſtanding tongue, that we profeſſe our faith not to be grounded vpon man, vpon Councelles, Fathers, the Apocrypha writinges, but vppon the Canonicall Scriptures, that the Church is not to admit any Ceremonies for the worſhip of God, contrary to his worde. If this bee commaunded by God, what are we that we ſhould deſpiſe his commaundement, and continewe in the prouoking of his wrath, ſeeing we are not ſtronger then he, and it is ſo fearfull a thing to fall into the hande of God. No, our horrible ſinne is, that we haue not bene ſo thankefull to GOD, for reſeruing our Prince and Gouuernours, and ſtirringe vp their heartes to ſo worthy a worke in the glorifyinge of God, and the procuring more bleſsinges to his children, then all our tongues can ſpeake, that we haue not in our prayers to God, ſtrengthened their handes to finiſhe the worke. They haue done in this but as this good Prince did, and had they onely this one example to followe, is it not written that the King whom God ſhall ſet vp, *ſhall ſtudie diligently the lawe written by Moſes, and feare God and ſee obſerued all the wordes of the lawe and the ſtatutes there ſett downe to doe them.* Was not *Ioſiah* commaunded the ſame thing, that the *Booke ſhould not departe from him, but he ſhould ſtudie it, and doe according to all that is written in it, without departing eyther to the right hande or to the lefte?* Was not this the care of *Ioſhua, Salomon, Dauid, Aſa, Ioaſh, Ezechias*, as alſo of Chriſtian Emperours and Princes which receyued the Goſpell, which reformed abuſes in the Chutch, and eſtabliſhed the true worſhip of God, according to his worde, if that which we haue done be not commaunded of God, let them ſhewe it: if it bee commaunded, let them bluſhe that ſpeake againſt it. The Lorde diſcouering dailie the poyſon of their heartes by their impious practiſes. But we are not to be aſhamed, nor repent vs of that wherein we haue done the Lordes commaundement, as ſithens which time we haue taſted deeplie of his mercies, whereby he hath moſt ſweetely allured vs as with charminge ſonges, which might haue pearced

Deut. 17.18.

Ioſ.23 6.14
Pſal.132.2.
1.Reg.5.4.
1.Reg.15.11.
2.Reg.12.4.
2.Reg.18.4.

Pſal.58.4.

Adders

Adders that ſtoppe their eares neuer ſo cloſe to be carried with his loue to goe on with the worke till all were finiſhed according to the paterne ſet downe in the worde, that it may be ſaide, *We turne vnto the Lorde with all our heartes, with all our ſoules, with all our ſtrength, according to all the lawe of Chriſt Ieſus, ſet downe in the writings of Moſes and the Prophetes, the Apoſtles and Euangeliſtes.* And although the ſinne of our fathers hath bene ſo great that it prouoked God as the ſinne of *Manaſſeh* to ſweepe them and vs out of our lande, yet God hath bene patient towardes vs, and not ſuffered his wrath to breake forth vpon vs, although it hath almoſt caught vs: All this is to call vs to humbling, to faſting and mourning, to renting of heartes, and to ſeeke for graces from Heauen, whereby we may zealouſly goe in hande a freſhe with the worke left vnperfect, that we adde thoſe thinges in the Church which be wanting, and cut off the thinges which are ſuperfluous, & nowe if God hath humbled our *Heſter* and her maydens not with a feare of *Haman* and the reſt of the enemies, but with a viewe of Gods wrath, which by our true humbling may turne vpon our enimies, and if it be her pleaſure (or rather the will of God) that we faſte and praye for her, that ſhe may finde fauour in the eyes of her Lorde and King Chriſt Ieſus, that not onely ſhee may haue the golden Scepter helde vp to her comfort, but encouragement to ſpeake and to make her requeſt with the promiſe of the graunt to the eſtabliſhing of Chriſtes kingdome, if her deſire be that the wil of God touchinge the gouernement of his Church bee layed before her, as the booke of the Lawe was brought before *Ioſiah*, if to this end ſhe hath gathered the learned Miniſters, the grand fathers of the lande, and the moſt godly amongeſt the people, if her purpoſe be as *Ioſiah* did to make a Couenaunt before the Lorde, that they will followe the Lorde and keepe his commaundementes, without turninge to the right hande or to the lefte, then it betokeneth God will yet work great thinges for his Church by this meanes, then let the Lords Miniſters mourne, and they that are his rememberers giue him no reſt, Let the honourable Fathers, and they that ſit at the ſeate of Iuſtice, giue glorie to God in confeſsinge their ſinnes, and all they whoſe heartes are true to God &

Rom. 2. 4.

Heſt. 4. 16.

their Prince, and desire not the day of their owne destruction doe likewise: and let a diligent searche be made after that whole order that GOD hath set downe for his house, which is his Church, and let the Scriptures be iudge, If the Scriptures doe determine that man hath authoritie to abolishe the offices for God his Church, which Christ hath set downe to bee perpetuall, the Pastours, the Teachers, the Elders, and the Deacons in euery Church and Congregation, that man hath authoritie to take the keyes from the Church, whereby they may vnlocke the Churchdores and Christes kingdome to the repentant, and locke out the stubborne, to take away their authoritie, to elect and to ordaine Ministers, to decide controuersies touching principall pointes of Religion and thinges indifferent, by meetings and Synodes, speciall or generall. If the Scriptures doe set downe expresly or by a necessarie cõsequence, that man hath authoritie to set vppe other offices in Gods Church, then Christ hath set downe, as some fewe Lords Bb. with their Chauncellors, Archdeacons, Commissaries, Registers, Summoners, &c. to gouuerne thousands of Churches, so that euery Lord B. may doe what him listeth within a large circuit, commaunde the Congregations, as the receyuing of dumbe dogges, blinde guides, idol shepeheardes, hyrelinges, Masse-priestes, papistes, adulterors, vsurers, &c. the complayning of godly and payneful preaching pastours, zealous against popery and sinne, labouring to bring the people out of ignorance, superstition, idolatrie, and rebellion, that they may worshippe God in spirit and trueth, and be subiect to lawfull authoritie for conscience sake, the complayning of those that are diligent hearers of the worde preached for some forbearing of ceremonies onely, which for offence sake they in a conscience as they thinke grounded vpon the worde, can not bee perswaded to vse without any malicious meaning, desiringe resolution: and this complayning of them doe they commaunde, that they may reuile them, forbidde them to preache, excommunicate them, &c. If by the Scripturs one Bish. may ordeyne Ministers without his fellowe Elders, without prayer and fasting and the aduice of the people, if their Courtes and the thinges done in them, the readinge

Eph.4.11.
Rom.12.7.
1Cor.12.28
Mat.18.18.
Act.15.23.
Act.15.4.
Rom.14.5.

and

and ignorant ministers, and those of lewde life be approued by the testimonie of the holy scriptures, then after a lawfull and indifferent hearing and seeking to God in the humiliation of the soule, let these offices haue written in their foreheades the name of the Lorde, and let the persons be proclaymed the Lordes annointed, and let the despisers thereof be taken for the despisers of God, and let them endure the punishment meete for so haynous transgressours, that Gods wrath may be remoued, and the rest may feare to doe the like. But if it be written, *That the Church is the house of God*, to be ordered by none, but by the order of the housholder him selfe set downe in his worde, that the Lord him selfe ordayned an holy ministerie to bee in euery Church (besides the general offices of the Apostles, Euangelistes and Prophetes, which serued for the planting and foundation of the Churches, and were not bounde so specially to one Congregation) the offices of Pastours, Teachers, Gouuernours and Deacons, as beeing sufficient to make vs meete togither in the vnitie of faith and knowledge, to make vs one body of Christ, & members one of another, that Christ hath also left giftes for euery one of these offices, charged the Teachers to take heede to teachinge, the Pastours to exhortation, the Elders to rulinge, the Deacons to distributinge, hath giuen the Church authoritie to binde and to loose, that is, to excommunicate and to receyue into the Church, that the Ministers should be ordeyned with fasting and prayer, by laying on the handes of the Eldership after the election of the people: if it be not written that the Ministers shall bee Lordes ouer their fellowe brethren or ouer Gods heritage, much lesse tyrannously to ouerrule the conscience as some doe. If their officers and Courtes be not approued by the Scriptures, then what soeuer good intents pretended, what soeuer custome, or vniuersalitie alleadged, let them bee branded in the forehead with a blacke cole as prophane things which God hath not called or sanctified, but beinge remnauntes of Antichristes gouuernement, or at the leaste mans presumptuous inuentions, let them fall downe as things set on fire, with the coales of the altar of the moste holy Scriptures, and let the Gospell which hath so graci-

Exod. 39. 9.

1. Reg. 1. 39.

1. Tim. 3. 15.

2. Tim. 3. 16.

Eph. 4. 8. 11

Rom. 12. 6.

Mat. 18. 18.

Act. 14. 23.

ously preserued vs, raigne amongst vs: Christes officers & gouuernement be perfectly established amongest vs, according to the Scripture, and let all they whose heartes & tongues the Lorde hath set on worke, giue him no rest vntill our Queene and our people may see the glory of the Lorde rounde about them, and all thinges beinge reformed with the zeale and wisedome of *Iosiah*, accordinge to the worde of God, *They may dwell for euer vnder the shadowe of the Almightie*, as in the Arcke of *Noah*, and vnder the piller of fire by night and cloude by day, where 1000. may fall at their right hande, and 10000. at their left, and yet not touche them. This worke as it concerneth specially those, who amongest the rest are in stede of the eyes to survey the whole Countrey, and tongues to enforme the moste sacred Senate: so they are more especially to bee prayed for, that God will so open their eyes and guyde their harts aright, as that the lawes for Christes kingdome, may bee first sought after, cried for and established, whereby the other good lawes for a peaceable and quiet life, may bee sanctified and blessed of God, and without which there is no true peace to be looked for, or that reuerence shall bee giuen to good lawes, set foorth, so that all the Parliament house may knowe for a suertie, that if they honour God, God will honour them: if they choose the Lorde Iesus so to be their king, as that they preferre his lawes for his kingdome, and the free passage of the Gospell, they shal be accompted a wise and vnderstanding people as any is this day vnder the coape of Heauen, if they will heare the wisedome of God, which in the Scriptures hath spoken plainly, and hath cryed so by the voyce of his seruauntes whom he hath sent, *That shee is almost hoarse, and stretched out her handes till shee is almost wearie, there is mercy with the Lorde: in the day of their trouble they shall call vpon the Lorde, and hee shall deliuer them, and they shall glorifie him.* But if they dishonour God, God will dishonor them: if they cast away the Lord, the Lord will cast away them: if they cast away the worde of the Lorde, what wisedome is in them, be they esteemed neuer so wise? If he crye vnto them and they wil not heare, they shall one day crye vnto him, when he shall not heare, but laughe at their destruction, and then what wil become

Psal.91.1. Gen.7.19. Exod.13.21

Mat.6.33.

1.Sam.2.30

Pro.1.20. Psal.131.4. Psal.50.15.

of

of our whole people, of our assemblies for the worshipp of God, our seates of Iustice, the authoritie of Magistrates, Fathers, Maisters, what will become of our selues, our wiues and children, our families, our possessions, nay of our soules, or of the great name of God, which the enemies would blaspheme in our confusion? Wherefore they whom God hath sealed vp, they that loue the Lorde, let them praye, *That Gods name may be hallowed, and his kingdome may come, and his will may be done, euen till they see it. The prayer of the righteous auayleth much, if it be feruent.* They that be men of wisedome, let them with knowledge, vtteraunce, fauour, or any waye that God shal shewe them, rather loose all *then the pearle of price*, or *the treasure hid in the fielde*. Let those Houses of worshippe, especially whom the Lord hath made right worshipfull with the feare of his Holy Name, and no dissembling loue of the Gospel, whether their armes be auncient, or the Lorde hath lately aduaunced them aboue their brethren, to whom the people resorte for holy Iustice and triall of their righteous causes, to whom the poore looke vp for protection and ayde against oppression and tyrannie, wherewith the proude, ambitious, and couetous, vexe them, pinching the very soules of them, and pyning them to death, some yea 1000. being already dead, and readie daily (the hower of the naturall death, and the daye of iudgement being so vncertaine) to be cast into vtter darkenesse and the fire vnquencheable, as millions haue bin before them, some seeing their miserie and their woundes so bleeding, as hardly may bee staunched, when they see *their feeders euer fleesing, and seldome or neuer feeding, being almost as water spilt vppon the grounde, that can not bee gathered vp, being scarse able to fetche breath*, looking to their Lordes, their godly Magistrates, the men of Countenance and aucthoritie: *As the valleis belowe wayte for the sweete droppes of the gratious showers, distilling from the mountaynes about them*, Let those Fathers of their Countrey rowse vppe them selues, and looke aboute them, who are called *sheepeheardes, Because they are to see the people fedde, And nurisse Fathers, Because they are to see them to haue the syncere milke of the worde. And Watchmen, Because they are to see the watche kept, who by the sworde of Iustice are firste to maintayne the worshippe of God, and the ministerie of the Gospell, the onely bonde*

Iam. 5. 16.

Mat 13. 44.

Ier. 10. 21. 23. 1. 2.

Ezech. 34. 26. 10.

Ezech. 33.

of

of peace, and the roote of all true righteousneſse. Let them lay their heades togither and aduiſe of this matter, as the moſt ſoueraigne good to a common wealth: if they ſit ſtill at this time, will it not be lamented? Nay, may it not be thought
Iere. 4. 14. certainly, That God may ſende ſaluation an other waye, though they iuſtly periſhe as guiltie of their death, whoſe
Act. 20. 28. *ſoules are purchaſed with the bloud of God?* Wherfore as the people cry vnto them aloude, I meane their miſerie cryeth ſo, that the deafe ſhall ſo heare it, that their eares ſhall tingle. Let them crye and make their complaintes to the moſt ſacred *Senatt*, that they may crye vnto the Queenes moſt excellent Maieſtie, that wee all thorough Chriſt Ieſus maye crye more ſtrongly vnto God the Father, who for his ſake wil holde backe no good thing from thoſe that loue him, that God may heare the Queene, the Queene maye heare the Parliament, the Parliament may heare the Fathers of the Countrie, the Fathers may heare the children and the common people, and wee all with our faithfull Paſtours and Teachers, the offices and lawes that GOD hath ſet downe in his worde, may worſhippe *the Lorde in ſpirite and trueth, to the prayſe of the grace and mercie of God in all holy Congregations through Chriſt Ieſus.* What is the cauſe (trow ye) that ſhould make thoſe who ſhould be forwarde in this worke, ſo dumbe and ſo tongue-tyed, ſo bounde hande and foote, that they can not ſpeake one worde, walke one ſteppe, lend one lifte, nor make one cleare ſigne with the eye, the finger or the toe, to declare their good deſire *towardes the proſperitie of the Lordes houſe*: Belike it is becauſe they forecaſt what euill ſucceſſe wil followe ſo zealous attemptes, or what a point of wiſedome it would bee, to bee cloſe and quiet. True it is, when *Ioſiah* had *done all according to the Lawe of God, with a perfect and vpright heante*, yet the iuſt Lorde who in the dayes of *Manaſſeh* had threatened an vtter deſtruction to the Houſe of *Iuda* and the inhabitauntes of *Ieruſalem* would not bee appeaſed for all this, neyther turned he from the fierceneſſe of his wrath wherewith he was angrie againſt *Iuda*, Becauſe of all the prouocations wherewith *Manaſſeh* had prouoked him, but ſayde, *He would remoue Iuda out of his ſight, as he put away Iſraell, and would caſt off the citie of Ieruſalem, which hee had choſen and the houſe whereof hee*

had

had sayed his name should bee there, and indeed that people found that threatning most sure: For shortly after *Iosiah* was taken away by vntimely death, by *Pharao Necho* king of *Egipt*, and his sonne *Iehohae* was caried in chaines to Egipt and died there, & al true religiõ was abolished, they first became seruauntes to the king of *Egipt*, after to the kinge of *Babilon*, and not long after xxx. yeares expired, they were brought to serue the Kinge of *Babell* in a most harde and cruell seruice, till vij. times vij. yeares had passed ouer, and who knoweth whether the same iust God prouoked in like maner in the dayes of our idolatrous fathers, and in the dayes of *Philip* and *Marie*, hath not set downe such a sentence against this our *Iuda* and *Ierusalem* as can not bee reuersed? who knoweth whether after a thorough reformation had and established, our gracious Soueraigne may not bee suddainly taken awaye in token of Gods whoote inkindled wrath against his people shortly after, and they become seruauntes to straungers, and many goe not to *Egipt* or *Babilon*, but to hell, to euerlasting fire prepared for the Deuill and his seruauntes. These thinges in deede should both our Queene and Parliament, Ministers, Magistrates and whole people take to heart: for God is no lesse zealous of Iustice nowe then before time, our contempt of GOD as great euery way as theirs, yet if God commaundeth vs to *seeke him while he may be founde*, if he will haue vs to heare him Zeph.2.1.2. *while it is called to day*, if God calleth for humblinge and turning vnto him with all our hearte, and with all our soule, Psal.95.7. with fasting, weeping, and mourninge, if hee biddeth to Ioel.2.12. seeke the kingdome of God, and his righteousnesse, why Mat.6.33. should we not (though he kill vs) doe his cõmaundement? Iob.13.15. Let vs doe our partes, and let the Lorde doe what seemeth good in his owne eyes, if he shall but let our eyes to see the Church in her brightnesse but one daye as the Disciples sawe Christ her spouse glorious in the mount, that shall be Mark.9.4. so ioyfull a day as may cause all the faithfull to prayse God for euer. God is able to doe great thinges, and will doe for his chosen for Christes sake. *Iosiah* hee founde double fauour at the Lordes handes. First, he enioyed the true worshippe of God, the comfortable promises of his worde all his life time, then he was taken away before the euill came

Ioel.2.13.14 which God had threatened. As the Lorde is iuſt to puniſhe ſinners, ſo hee is gracious and mercifull, ſlowe to anger, and ready to forgiue a people broken hearted, repentinge and turning vnto him, and who knoweth whether GOD will repent him of the euill, or at leaſt defer the plague till after our dayes, or haſten the grand reformation when Chriſt Ieſus ſhall come for our full deliuerance.

Shall we complaine of the great hinderers of this work that are informers and aduiſers in the Senate, or ſhall the faulte be all layde on Queene Elizabeth, whom God hath ſet vp in *Ioſiahs* place, as one not ſo willing and ready to this worke as *Ioſiah* was? Nay lett vs complayne of our ſelues firſte, who are not ſo thankefull to GOD for that which he hath wrought by the handes of our Queene Elizabeth, and for that God hath ſtirred vppe ſo many in both the houſes, not onely to looke into and to fauour, but
1.Cor.15.5. to be zealous alſo of this holy cauſe. Bnt as ſurmiſing and ſuſpectinge doeth often argue wante of loue, ſo when it breedeth in men infidelitie in God, and a ſlouthfulneſſe to neceſſarie duties, it muſt needes proceed frō a lying ſpirite.
Prou.21.1. It is God who carrieth the heartes of men, yea and Princes, & turneth them as it pleaſeth him, without whom no Monarch of all times, much leſſe a Prince beeing a mayden Queene, had brought ſuch light out of ſo great darkneſſe, as thouſandes haue ſeene in theſe her Dominions, neyther had *Ioſiah* bene ſo wholy bente to take in hande and goe thorough with ſo worthie a worke: who can tell whether God hath appointed the incouragement to come from her faithfull and true hearted ſubiectes, at the willingneſſe of whom ſhee may be ſtirred vp, eyther by the ſpirite of God, or by worde, or writinge, as king *Aſa* was ſtirred vppe at
2.Chro.15.2 the writinge of *Azariah*, who after hee had ſpoken before all the aſſemblie, he deliuered vnto him, wherein hee ſhewed, that there was nothinge they neede to feare, if they by faith in God be moued to doe his will. But if by infidelitie they be afrayde to doe his worke, there is nothing for them to truſt to. *The Lorde was with you* (ſayeth he) *whyle yee were with him, and if you ſeeke him, hee will be in a readineſſe for you, but if you forſake him, he will forſake you.* Hee ſheweth an example of the *Iſraelites*, who had ſitten longe without the true God,

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the Lawe, and without a teaching Prieſt, who if they had reformed theſe thinges, God would haue holpen them: but ſeeing they did not, God deliuered them to bee beaten and vexed with their enimies, whereupon he grounded his exhortation, that they be ſtronge in the Lorde, and not ſuffer the worke to ſlacke, waytinge aſſuredly for a bleſsing from the Lorde. After which, as he was ſtirred vppe to a notable reformation of thinges amiſſe, ſo the Lorde gaue him a notable ſucceſſe ſo longe as he continued, and why ſhould we doubt of ſuch a like worke nowe?

What if there are ſome of the pillars and graue Fathers of the Church, that with many ſwelling tytles ſet down their ſentence, that all is ſo well as cannot be amẽded? If yet they flie the light of the Scripturs, or would not haue their trial to bee made, it is a ſore ſigne their conſcience doeth accuſe them that ſaye ſo, and that it is becauſe they feele their owne neſt warme. If Apoſtles, nay Angels from heauen ſhall ſaye as they ſaye, we are by ſearchinge the Scriptures, to trie the ſpirites, and the doctrine which is of God, and which is not: it might be many of the chiefeſt in the church ſayde as much in the dayes of *Ioſiah*, yet was not this inough for *Ioſiah* and the godly Magiſtrates to reſte vppon, they were to take heede to the Lawe of God, what ſoeuer they ſayde. If it bee looked before reformation, that the Miniſters ſhould all agree firſte amongeſt them ſelues, the Diuel will neuer ſuffer that, except they will agree in a lye, and God hath decreed: *That hereſies muſt bee in his Church, that the approued may bee made knowen.* Ioh.5.35. 1.Ioh.4.1. Mat.13.24. 1.Cor.11.19

The beſt way for agreement is, to deſire that both ſides may come before the Worde, that there may bee an agreement in the trueth. From the which though ſome ſhal obſtinatly diſſent, yet are not the godly Gouernours to ſtarte, if the Ciuile Magiſtrates ſhall thinke the labouringe in this cauſe litle to concerne them, in aſmuch as their dueties concerne the bodies and outwarde ſtate of men, they maye not be ignorant, that their charge is to ſee men with their bodies outwardly to worſhippe the Lorde accordinge to his worde: which Magiſtrates though the Churche coulde wante and doe well, yet if God ſet them vpp for the good of the Church, they are firſt to defende the chriſtian faith,

the true worshippe of God that set them vp. As for feare of daunger by innouation & alteration of the corruption of the Estate, feare of the reproches and mockes of men that will not knowe that Christ is the Lorde and King to raigne ouer his Churche, feare of the vnbrideled malice of vnreasonable men that haue not faithe, whiche this worke might set on fire, feare of losse of ease, of honour, of pleasure, it was not the feare of any of those coulde let good *Iosiah* to goe thorough with the worke, the true feare of the Lorde possessinge his hearte, as it is not to be doubted, but the same spirite hath his working at this time more mightily, then all men see in many, whose godly zeale may be much maliced, but shall neuer be quenched, whose glorious light in the trueth, the light of any flames of fire shal not bee able to put out or darken, whose giftes togither with the number of such faithfull, the Lorde increase.
But howsoeuer the Lorde shall worke at this time, wee thought it needefull to auoyde the guiltines of the spillinge of much costly and precious bloud by breaking forth into a professinge of our earnest desire of the establishing of the kingdome of Christe, and the true gouuernement of his Church: the substaunce whereof our godly Fathers and brethren, haue in writinge plainly set downe and drawen into Tables, to beholde at one viewe, and are we assure our selues labouring before vs in the worke. Wee are not so daungerous to the Magistracie, seeing we acknowledge it to bee from the Lord, and whereunto subiection is to bee giuen in the the Lorde: wee desire no Church platforme of our owne inuentinge, but that which is blessed of God, and sanctified by his worde: what soeuer idolatrie and superstition, and false worshippe of God hath bin cast out, what soeuer true worshippe of God hath bene set vp, we approue it, wee prayse God for it, wee desire a goinge forwarde to perfection, and to a reformation of all things accordinge to the worde. As our prayers to God shall bee for our gracious Soueraigne, and for the most Honourable assemblie of the Lande, so wee put the worshipfull Fathers of our Countrie, the Iustices and men of authoritie, whose eyes may take pittie of the poore people which goe a beg-

a begginge, ſome for lacke of the foode of their ſoules, and ſome of their bodies, and both wayes readie to famiſhe. Wee (I ſaye) as is our duetie, putt them in minde, that at this time they bee not careleſſe, leaſt they buye their repentaunce full deare too ſoone, but that they by their humble ſeekinge to GOD, their ſpeakinge in the cauſe (their ſtudyinge firſte to vnderſtande it, and laye it to hearte) by procuringe other to ſpeake, by writinge, by trauayle, if neede bee, they leaue no ſtone vnturned, waytinge for the bleſsinge from him, who is the Rocke vppon which the Church is ſo ſtrongly buylt, as hell gates are not able to holde it in, who is the head ſtone, that holdeth all togyther, to whom we commende the whole worke, that is to Chriſt IESVS, to whom with the Father and the holy Spirit, be all honour and glorie, for euer and euer.

AMEN.

FINIS.